

# Religious Inquirer.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH I. 18.

EDITED BY REV. RICHARD CARRIQUE.—HARTFORD, CONN. J. RUSSELL, PRINTER.

\$1 PER ANN. IN ADVANCE.] SATURDAY, FEBRUARY 16, 1822. [VOL. I.—NO. VIII.

From the N. Y. Gospel Herald.

## AN APPEAL TO THE WORLD.

[Continued from page 49.]

### THE DOCTRINE OF ELECTION ILLUSTRATED.

The Jews, as a nation, were *elected*. Deut. vii. 6—8. They are called “a holy people—*chosen* to be a special people—the LORD *loved* them,” &c. Jer. xii. 7, 8. “I have forsaken mine house, I have left mine *heritage*; I have given the *dearly beloved* of my soul into the hand of her enemies. My *heritage* is unto me as a lion in the forest; it crieth out against me; therefore have I *HATED* it?” Mal. i. 2, 3. “I have *loved* you, saith the LORD. Yet ye say, Wherein hast thou *loved* us? Was not Esau Jacob’s brother? saith the Lord: yet I *loved* Jacob, and I *hated* Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.” Rom. ix. 11. “For the *children* being not yet born, neither having done good or evil, that the *purpose* of God according to *election* might stand, not of works, but of him that calleth, it was said unto her, the *elder* shall serve the *younger*. As it is written, Jacob have I *loved*, but Esau have I *hated*.” xi. 28. “As concerning the *gospel*, they, (Esau, a type of the *Jews*) are *ENEMIES* for your (Jacob, the type of the *Gentiles*) sakes: but as touching the *election*, they, (Esau, the *Jews*) are *BELOVED* for the fathers’ sakes.” See the parable of the prodigal son, Luke, xv. Consider the younger son (Jacob) the *Gentiles*—the elder, (Esau) the *Jews*. Now read Rom. xi. 25—36. “For I would not, brethren, that you should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part has happened to Israel, until the fulness of the *Gentiles* be come in. And so *ALL* Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the *gospel*, they are enemies for your sakes: but as touching the *election*, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath *concluded* them *ALL* in unbelief, that He might have *mercy* upon *ALL*. O the depth of the *RICHES* both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath *first given* to Him, and it shall be recompensed unto him again? For OF Him, and THROUGH Him, and TO Him, are *ALL* things: TO whom be *GLORY* FOR EVER. Amen.”

Reader, what do you understand by the words “blindness in PART,” and “so *ALL* Israel shall be saved.” means? Is not the word “*part*” used as a convertible term for *non-elect*? and “*ALL* Israel” for both *elect* and *non-elect*? If you say no! please to answer—Are the *elect* blinded? Do they remain blind until the fulness of the *Gentiles* be come in? Reader, are you a Calvinist? What can you do with this passage? How will you twist it, to get by it? But more of this hereafter. Please to recollect the declaration of Christ, “The *first* shall be *last*, and the *last* *FIRST*.” The *Jews* were *first* chosen under

the law, and during the dispensation of types and shadows the *Gentiles* were *hated*, or slighted. Now the *last*, the *Gentiles*, are chosen, and are *first*. As concerning the *gospel*, they, Esau, the *Jews*, the first-born, are cast off, and *slighted*. They, in their dispersed and slighted state, are living, and incontestable evidences of the truth of the Scriptures, and the *Gentiles* “now obtain *mercy* through their *unbelief*.”

The purpose of God according to *election*, is attested by Paul, who was inspired from above with wisdom, and Paul declares God’s purpose to be merciful, not to the *elect* alone, and in contradistinction to the residue of mankind, but to *all*! We have seen that Christ is emphatically the *ELECT* of God. The purpose as expressed in the quotation from Isa. xlii. is “to open the *blind eyes*.” Who are so blind as unbelievers? “To bring out the *prisoners* from the *prison*; them that sit in darkness from the prison-house.” Who are these? Not *believers*; for they see, and rejoice in God their Saviour! But they are those who are spoken of in Rom. xi. 7, &c. “What then? Israel hath not obtained that which he seeketh for; (justification, or righteousness by works, under the law,) but the *election* hath obtained it, and the *REST* were *blinded*,” &c. Christ, the *ELECT* of God, will open their blind eyes, unstop their deaf ears, and, in his own good time, subdue *ALL* unto himself, and “God be *ALL* in *ALL*.”

Christ, [John xvii. 20, 21.] praying for his chosen and elect, assigns a reason which Calvinists are very unwilling to recognize. “Neither pray I for them *alone*, but for them also which shall believe on me through their word; that they may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the *WORLD* may *BELIEVE* that thou hast sent me.” The reason assigned by Christ, for praying for his chosen and elect, is, “that the *world* may believe,” &c. The *world*, *Kosmos*, appears to have been his peculiar care, and *FOURTEEN* unequivocal declarations testify that he came to save, [restore] the *world*—*Kosmos*, *all men*! Can language be stronger? Reader, we appeal to you. Ponder these things.

## COMMUNICATIONS.

### FOR THE INQUIRER.

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.—Eccl. ix. 10.

This passage is constantly relied upon, by the believers in the eternity of hell-tortures, to prove that there can be no moral change after death. As many die in impenitence, say they, this text is proof positive that some will be endlessly unhappy.—To this argument it may be replied, that there are many considerations which teach us, that this passage does not oppose our construction the least. 1st. It does not appear that Solomon was speaking of *repentance*, in the connexion in which the text is found. But on the contrary, we find he was discoursing upon *temporal* blessings, and *temporal* duties. He says in the context, “There is one event to the righteous, and to the wicked.” This must be understood in a *temporal* sense; for *spiritually* the righteous have a great reward in keeping the commandments, while the wicked are like the troubled sea. The same may be said of a great part of the context. And our text itself plainly teaches us to understand the subject tem-

porally. "Whatsoever thy *hand* findeth to do." Here we learn that the wise man was speaking of *temporal* duties; duties which require the exercise of the *hand*. But is repentance in any instance in the scriptures, considered as the work of the *hand*? Certainly not. Repentance is a *mental* and not a *bodily* exercise. Thus we discover at once, that Solomon was not speaking of repentance, but of *temporal* duties. The text therefore, affords no argument against repentance after death. 2d. Should we grant that the work referred to in the passage, was repentance, it would not favor our opponents in the least. Relative to the state of the dead, the Christian world are divided in opinion. Some there are, who maintain that the whole man dies at temporal death; or that there is no conscious existence between death and the resurrection. Now on this system, the passage under consideration presents no difficulty. The text speaks exclusively of the *grave*. It says, there is no *wisdom* or *knowledge* in the *grave*; but it does not say, there is no *wisdom* or *knowledge* beyond the *grave*. The passage has no reference to a state of existence after the body is raised from the grave; neither can it be applied to man subsequently to the resurrection; for to say that men after the resurrection, have neither knowledge nor wisdom, is to say they have no existence, which is a contradiction in terms. Those who hold the above opinion, therefore, cannot with propriety cite this text to oppose our sentiments. But the major part of Christian professors contend that the man does possess consciousness between death and the resurrection. But on this scheme, the passage is no more to their purpose than on the other. Do those who believe in a separate existence pretend that the *soul* is in the *grave* with the *body*? Surely not. They maintain that the *soul* goes immediately to happiness or misery. But the passage in question speaks of the *grave* only; therefore it does not oppose the idea of repentance after death. Thus we discover that this famous text on which so much stress is laid by our opposers, yields no assistance to that doctrine into whose service it is constantly pressed. In the first place it does not appear that Solomon was speaking of repentance, but of *temporal* duties; labours which require the exercise of the *body*, and cannot be performed when the *body* has mouldered to dust. And in the next place, if repentance had been the theme of discourse, it would not militate against our views of the subject. Let our opponents put any construction upon the passage they please, and even then it is nothing to their purpose.

Apply it to the *body* in the *grave*, and our opinion remains unshaken; for the *soul* can repent existing elsewhere. Apply it to the *soul*, and we must give up its existence till after the resurrection, at which time the text has no application. Therefore, let the advocates of the unmerciful doctrine of interminable punishment, cease to

cite a passage so foreign to the subject; a passage which will not apply at all without mutilating and garbling, and even then is nothing to their purpose. H—N.

#### FOR THE INQUIRER.

THERE is nothing of so much importance, which is so generally neglected or so basely perverted, as that of education. It is of the utmost consequence, that the tender mind be early and properly cultivated. Experience declares, that of all learning, it is the most difficult to *unlearn* our errors. When we consider what a multiplicity of false ideas are instilled into the minds of youth, we shall realize the truth and force of this remark. Our district and academic schools are generally under the special guidance and direction of those who belong to the *orthodox* or *Calvinistic* faith. The next thing taught, after the youth have acquired a smattering of monosyllables, is the *Westminster Catechism* and *Emerson's Primer*. Here they are told, that God hath *foreordained* whatsoever comes to pass; yet that man is notwithstanding a *free agent*; that there are *three persons* in the God-head and that these three are one. They are instructed as to the two natures and one person of Christ—as to original sin, total depravity, election and reprobation, free grace and elective grace, the necessity but *insufficiency* of works, as to faith, and in short, as to all the sublime mysteries and sublime absurdities of Calvinism.—By such absurd dogmas, the mind is involved in a labyrinth of difficulties, which it is impossible to understand, or from which to extricate itself. When opinions are once formed, however absurd they may be, it is difficult to eradicate them. The mind has been fitly compared to a vessel, which when filled with one kind of liquor is incapable of receiving any other, until the first is drawn off, and then a taint is generally left behind. Lest our common schools should prove insufficient in establishing the above tenets, societies for educating *pious indigent young men*, *tract societies*, and *Sunday schools* were established. In the latter, the youth take their second degree, in the doctrine of *primer mysteries*. The more effectually to promote the glory of God, the *pious zeal* of these sabbath teachers, has induced them to labor *seven days* instead of *six*. But how far the honor of God, or the happiness of man is enhanced by their labors, remains to be discovered. Shall the sacred decalogue be trampled upon, under pretence of instructing the ignorant poor? Is it not their real object to frame the mind of the rising generation in subservience to the *interest* and *ambition* of those who volunteer to instruct them? Are not the members of these schools chiefly from the most wealthy and fashionable families among us? Do not many, that are *really poor*, refrain from these schools, on the ground of not being able to appear in the *style* of the *fashionables*?



Let us inquire, whether the sentiments inculcated at these schools are of such importance that the sabbath should be spent in perpetuating them. The education of ancient Greece, we are informed, was intrusted to men of general knowledge and philosophic science. In these schools, the youth made great and rapid progress in many of the arts and sciences. Notwithstanding the many advantages the moderns have over the ancient Grecians, yet the latter have seldom been surpassed in rhetoric, geometry or astronomy. Many of them gained a celebrity in literature which will descend to the latest generations. To what must be attributed this mighty difference, but the manner in which they were educated. Instead of devoting their time and talents to acquire that which could never benefit the learner, they applied themselves closely to the study of useful sciences. By a knowledge of science, or the principles of nature, the mind is expanded and led to the contemplation of the great first cause—the *father of all*. The scriptures declare, “they that worship God, must worship him in spirit and in truth.” Knowledge of God, must precede all rational worship and adoration. By this knowledge, we perceive his *infinite goodness and perfections*, and reverential love and gratitude irresistibly follow. Love of God is one of the first principles of christianity, and how impossible to love and reverence a being who, as some represent, has brought countless millions into existence, and consigned them to the dark regions of woe and despair, without regard to their “*obedience, faith, or good works*!”

What exalted ideas of the attributes of God, have those who declare “the most *holy acts* of the *unregenerate*, are not more acceptable in his sight, than the most *heinous sins*!” Let us more highly appreciate the blessings purchased by the blood of our fathers, than suffer such ignoble and slavish sentiments to be rivited upon the minds of our offspring. While the march of freedom is extending its blessings to mankind, shall exertions be made to enslave the mind, and confine its noble operations to the narrow and contracted views of selfish sectarians? While bitter execrations are denounced against slavery abroad, the mighty evils at home, resulting from the slavery of the mind, have been overlooked and forgotten. It is idle to pretend that liberality of sentiment and enlargement of the understanding, has a tendency to open the sluices of vice and immorality. Philosophy and licentiousness are as unlike as virtue and vice. Has the cultivation of the understanding a tendency to corrupt the heart? Is it not from ignorance, passion and error, that our prison houses are tenanted?

Do not wars, persecution and assassination of life and reputation diminish, as mankind become enlightened? Are not those inveterate hatreds, barbarous persecutions, and dreadful tragedies, of which the earth has too often been the theatre, to

be ascribed to *error* and passion? In short, it is to *error*, consecrated by custom, that must be attributed those terrors which have petrified the mind with fear and caused mankind to submit to perpetual bondage—the *slavery of the mind*.

FRANKLIN.

FOR THE INQUIRER.

#### MISSIONS.

Among all the objects of religious fanaticism, folly, and imposition of the present age, there is none equal to that of the Asiatic Missions. That the spirit of these missions is nearly allied to that, which during the dark ages, produced the crusades and holy wars, is too obvious to require demonstration.

We most of us feel astonished at the prevalence of such gross ignorance and palpable delusions, as enabled a poor ignorant and fanatical monk, to enkindle a flame throughout all christendom, pervading all classes, from the throne to the cottage, and which occasioned immense armies, and an innumerable multitude, consisting of clergy and laity, knights and peasants, to proceed to Palestine under the banner of the Cross, to attempt, by the power of the sword, to rescue the Holy Land from the followers of the Prophet. But was there any thing more extravagant in this, than the Asiatic Missionary schemes and exertions of the present day? If it is the impracticability of an undertaking, which gives it the character of extravagance and folly, then the modern spirit of crusading is more justly entitled to that character, than that of the dark ages. That christianity might be introduced by conquest is not only probable in itself, but is supported by the authority of history. But can the same be said of Missions? Is there any example in history of a popular religion of long standing, being superceded by another religion, from the exertions of Missionaries? It is true that during the two first centuries, christianity was propagated by similar means; but at this early period, it is rational to suppose that these means formed an essential part of the divine plan of communicating to mankind a knowledge of life and immortality. The Apostles were expressly commanded to preach the gospel to every creature; and that their preaching might be effectual, they were endowed with certain extraordinary and miraculous gifts. Such were the means which at that period the Deity was pleased to make use of to propagate the gospel; but does it follow that he makes use of the same means at the present time? If this is claimed, it must be shewn that the Missionaries of the present day, like those of the Apostolic age, possess the power of healing the sick, of performing miracles, and all the various gifts of the Holy Ghost. With the exception of the early introduction of christianity, which must be considered as the effect of miraculous power, there is no instance in history of a nation being *persuaded* to renounce their religion

and adopt another. But there are various examples of the religion of a nation being changed by conquest. As it respects the practicability of the undertaking, therefore, the wars of the crusaders were much the most rational.

But it is said, that it is the duty of christians to send the word of life among the heathen, and to trust to God to do the rest. Why not trust to God to do the whole?

The advocates of Missions must take one of two grounds; they must either consider missionary exertions as human means, and governed by ordinary principles, or as Divine means, and that their effects are the result of miraculous and supernatural power. There is no middle course. They must possess one character or the other. As we are not aware that any one has claimed the latter to be true, we take it as granted that Missionary exertions are to be viewed in the light of ordinary human means, intended to effect a certain object. In this view of the subject, we would seriously ask all sensible men to reflect upon it.

What is the object, and what are the means by which it is to be effected? These are questions which have been little attended to—They have never been even thought of, by thousands who have contributed liberally to support Foreign Missions. The object is no other than to *subvert and destroy* the national religion of the Hindoos, and introduce christianity in its stead. What is the Hindoo religion? Is it of recent origin, and has it a frail hold upon the people? It is admitted on all hands to be the most ancient religion in the world, except that of the Jews, and they themselves claim for it an antiquity of forty thousand years. Mr. Langles says, "Many thousand years before these people, (the Jews, Egyptians and Chinese,) formed themselves into societies, or thought of forming a religion, the civilized Indians adored the Supreme Being, eternal, Almighty, and allwise, divided into three persons." And Doctor Priestly, who did not concur in this opinion, admits that the Hindoo system was brought into nearly its present shape about the time of Moses. Mr. Dow says, "the first credible account we have of the Bedas, (the religious books of the Hindoos) is that about the commencement of the CAL JUG, of which the year of Christ, 1796, was the 4887th." According to Mr. Dow, therefore, the religious Books of the Hindoos are at this time nearly *five thousand years old*. During this immense period, the Hindoo religion has undergone no essential changes. But it is not merely the antiquity of the Hindoo religion which gives it its permanency. There is a perfect unity and identity between the religious, political, and civil institutions of the Hindoos. Like the Mosaic system, they form a kind of Theocracy. Their religious institutions, faith and worship; their monarchy; political and civil regulations; criminal code, and all their social relations and duties, form one grand system, having the

same origin, which is their religious books, and these are derived from the Supreme Being. You cannot attack the Hindoo religion without attacking their government, their laws, and all their civil and social relations, as they all form one system—a system which has stood at least five thousand years, during which so many nations, and many of them the most powerful the world has ever witnessed, have rose and passed away without leaving scarcely a trace behind. How is this mighty system, almost coeval with creation, to be overturned? Why, a few Missionaries, sent from a nation of about two hundred years standing, about ten thousand miles distant, and the existence of which is scarcely known to the Hindoos, are to *persuade* them that their religion, government, laws, manners, and those of their ancestors, for almost five thousand years, are absurd superstitions—that they had better renounce them and embrace christianity. Was there ever so chimerical a scheme as this entered the heart of man? It is of no avail to say, that this system is false, absurd, and irrational. It is notorious that popular opinions of long standing, are not the less permanent because they are founded in error. If there is any difference between falsehood and truth in this respect, it is that the former seems to take the deepest root in the mind, and to be the most difficult to eradicate. All popular superstitions are founded in error; but are they easily overcome on that account? If error was an easy conquest to truth, it would long before this period have been exterminated from the world.

In what light do the Hindoos view the christian Missionaries which are sent among them? We answer, in precisely the same that we should view Hindoo Missionaries, if sent among us; for we cannot consider christianity as having a more divine and sacred origin and character than *they* do the religion of Brahma; nor can we have a more unfavourable opinion, or feel more contempt for their religion, than they do for christianity. They have the same feelings, therefore, towards our Missionaries as we should have towards theirs, were they to send any amongst us, and the former are about as useful as the latter would be. But their prejudices against christianity are stronger than we have any conception of. "They consider," says Dr. Priestly, "all those who blaspheme the divinity, (by which they no doubt mean their own religion) as *monsters* to be avoided with the utmost care, and say that the King ought to exterminate them. And when any Hindoo is converted to christianity, he is not only banished from his tribe, but abandoned to the insults of the whole nation." He further adds, "the Hindoos regard all christians with the greatest *abhorrence and detestation*, as much below the lowest of their own casts." Mr. Sonnerat says, "Nothing can reconcile the Hindoos to the European customs, and their hatred



only increases by living with them. Some merchants only, more from interest than inclination, shew less aversion to strangers; but the Bramins, (priests) the penitents, and many others, have an invincible horror for any thing that resembles the customs of Europeans." We are here informed in what light christian Missionaries are viewed by the Hindoos. They are regarded as atheists, and as *monsters* that deserve to be exterminated.

With such feelings and prejudices as these, can it be of any use to send Missionaries among them? And does not experience fully confirm these remarks? What have been the fruits of all the Missionary exertions that have been made in the East? They have been persevered in for centuries, and what has been effected? It is not even pretended that any impression has been made. But admitting that a few of the miserable Sudras, or lowest class, (for it is impossible to produce any effect upon the Bramins and higher classes,) should be converted to christianity—what is the consequence? Does it promote their peace and happiness? No: it only exposes them to degradation, insult and banishment. The dreadful tragedies of the pretended christian converts in China and Japan, are well known.

How blind and mistaken is that zeal which, to promote such chimerical schemes as these, would drain the country of money which is wanted for so many useful objects at home.

#### TRUTH.

FOR THE INQUIRER.

Mr. Editor,

Believing that nothing can be more pleasing to the believer of the restitution of all moral intelligencies to holiness and consequent happiness—nor more interesting to men, who cherish liberal principles, I will, briefly detail the progress of truth in the county of Otsego, N. Y.

In February, 1819, the Universalists formed a society in the town of Otsego. Their number was small at this time; very few seemed disposed to avow a belief in a doctrine that was opposed to *ancient and venerable superstitions*. Popular notions of religion, in this, as well as other places, predominate over that religion, which places mankind on a level and inculcates good will towards one another.—Numerous were the obstacles to the formation of a society and the promotion of their wishes. Having a firm confidence in the *promises of Jehovah*, they were disposed to unite their means and exertions and trust God for a blessing of success.—Convinced that the erection of a House for public worship would be calculated to disseminate the Gospel of truth, they concluded to make an attempt to erect a Building. The agitation this procedure excited, was truly astonishing. Believers in the doctrine of endless tortures, were alive, to arrest the probable effects which would be produced, should success attend their labours. Unaccustomed to reason dispassion-

ately and fairly upon subjects of a religious nature, they resorted to means, which ought to bring indelible shame and disgrace upon any rank and profession. To prevent a dissemination of the truth, and to *bolster* up a tottering fabric, they commenced *slandering* those who either publicly or privately avowed a belief in God's universal Love. The most direct tendency this cause had, was to produce union, perseverance, and determination amongst the believers of truth. Opposition increased their numbers—detraction caused suspicion, and liberality induced men of understanding to come forward and lend their means in erecting the House contemplated. In June, 1820, they commenced erecting the Building. Their labours were crowned with success, insomuch that the House has been finished with *much* ease, and *little* trouble.

This House has been solemnly dedicated to the worship of that God who smiles propitiously upon the children of men—protects and defends the cause of universal benevolence—wills the eternal salvation of all his offspring—and promotes the peace of the *world*.

In this society they have preaching, statedly, every sabbath. An inquiring spirit, pervades the minds of many that have not yet been convinced of the restitution, while, joy fills the soul of the believer.

In the town of Middlefield, an uncommon interest is excited. Many, who formerly spent their leisure moments in habits unprofitable to society, have been drawn by the sicken cords of love, to the adoption of truth and religion, and rejection of error and *vice*. The opposition with which the Ministers of reconciliation have met in this town, has greatly tended to augment the inquiry so happily abroad in the world, until many prejudices are removed—opposers silenced—believers increased—union cemented—love spreading her seraphic wings over the trembling child of fear—and divine bliss *inspiring* the soul with *praise* and *sincere gratitude* to God.—When they are blessed (as they often are) with public preaching in this town, the houses are *crowded*.

In Milford, and Hartwick, a calm and dignified inquiry is manifest. In the latter place, there is a very great excitement. The doctrine of endless sorrow, appears to shock them with horror. They begin to see the absurdity, cruelty, and impropriety of punishing without emendation. Some members of orthodox churches, have professed a belief in Universalism; for which they have received excommunication. New-Lisbon, Exeter, Richfield, Burlington, and many other towns are becoming blessed with a knowledge of the truth, as it is in Jesus. May the blessing of Heaven be attendant on the preaching of the word—May the Lord of the harvest raise up *more* faithful labourers—May the benign influences of Divine Charity lead men in the path of duty and holiness—May peace flow, uninterrupted, through every

vein of the heart, until the eternal purposes shall be consummated in the happiness of all—and the world be restored to innocency, peace, and joy.

ARTEMAS.

Cooperstown, Jan. 18, 1822.

### Religious Inquirer.

HARTFORD, SATURDAY, FEBRUARY, 16, 1822.

We have received a communication from New-London, stating an attempt to produce a revival of Religion, by means which none but those blinded by superstition and bigotry, would have recourse to. It appears, that a person by the name of C——, a believer in the Universal Benevolence of God, died suddenly—also, three young women, died in the space of ten days, two of whom had made no profession of religion. Their death is continually dwelt upon, and they are represented as now BURNING in HELL—as tossed on the fiery BILLOWS of HELL. And this in the presence of the Wife and children of Mr. C. who are thus deprived of the consolation of religion—being afraid that if they attend religious conferences, their hearts will be made to bleed afresh, by being told, their father and friend is now suffering the torments of the damned. Being requested to notice the procedure, and to expose the absurdity and impropriety of such conduct, we subjoin the following

#### REMARKS.

Every friend of rational religion, who has the least claim to feelings of humanity, must seriously deprecate the course pursued, not only by the Calvinists in New-London, but in all other places where their labors are directed, to produce what they call "REVIVALS." It requires but little penetration or knowledge of the scriptures, to know, that the mode pursued to awaken the mind, is without a precedent in the Bible, and also, in direct violation of every benevolent feeling.

That these gentlemen do not find due support in the sacred volume, to justify and enable them to carry on their work, is very evident, from their resorting to such mean and pitiful measures, to work on the passions of the weak and the ignorant, as are mentioned in the communication. Could they find any thing in the divine word that would effect the mind in like manner, they would readily do it, but they cannot; and it is surprising that people submit to the delusion; yet this is the fact, and all we can do, is to exert all the powers of mind with which the Lord has blest us, in making the best use we can of the means of information we enjoy, and lay before the people the fruits of our united labors, inviting them to a free inquiry in matters of such vital importance, and leave it to time, with the blessing of God, to open the blind eyes, and to bring up the prisoner out of the horrible pit of IGNORANCE, religious BIGOTRY, and blind FANATICISM.

It is really astonishing, that people having a claim to good sense, and who, in the common concerns of life, would demand something more than the mere assertion of another, should rest satisfied, and suffer themselves to be operated upon, by those outrageous declarations, which a moment's calm reflection would show them had no foundation in truth. Is it possible that any one can believe, that these men possess that all-seeing EYE that enables them to pierce the veil of mortality, and to see and know the state of departed souls? Have they been able to take a look into another world, and to behold Mr. C. or the young women, in HELL?—If this is not believed, in what way have these men obtained their knowledge? Would it not be well to ask them to prove their declarations, and to show how they came by their knowledge? and if they are unable to prove their assertion, ought they not to be treated with merited contempt?

Whatever men may believe, that belief gives no authority, to make declarations, not warranted by the Bible, or capable of demonstration. The scriptures nowhere authorize man, to mount the judgment seat and condemn his fellow. The Saviour hath given this caution, "JUDGE not, that ye be not judged; For with whatsoever JUDGMENT ye JUDGE ye shall be JUDGED." Again, James saith, "For he shall have JUDGMENT without MERCY, that hath showed no MERCY; and MERCY rejoiceth against JUDGMENT." And to encourage us to a merciful disposition, Christ said in his sermon on the Mount, "Blessed are the merciful, for they shall obtain mercy." Would these men be willing to have the same measure meted to them, they mete out to others? no, surely not. But for what is Mr. C. sent to hell? It appears he was a man of fair honest character, a believer in the Universal Benevolence of God, and therefore he is now tossing on the "fiery billows of hell."—And what had the young ladies done? They had not made a profession of religion—they had not expressed a belief in the gloomy doctrines of CALVINISM, and they must now be roasting in HELL. But who says this? Men, professing to be the disciples of that MASTER who has said, "JUDGE not that ye be not judged."

When the Saviour commenced his mission on earth, he one Sabbath in the Synagogue, read from the book of Isaiah the following. "The spirit of the Lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." It is but rational to suppose, that the followers of the Redeemer, will be annointed with the same spirit, and for the same purposes. What shall we then say of those, who harrow up the feelings of a mourning widow, and bereaved children? It is not enough to feel the keen cutting anguish pro-



duced by the loss of a kind husband, an affectionate father, a beloved brother or sister, but the bleeding heart is to be lacerated with the direful apprehension, that the dear departed friend is writhing in torments that shall never end, and all this done to produce a revival of religion. This is a species of cruelty, not known or justified in the Bible, and which ought to be discountenanced by every lover of religion.

The Apostle James says, "Pure and undefiled religion before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These modern religionists, if they visit the widow and fatherless in their affliction, it is but to add affliction to the afflicted—for being destitute of all religious comfort themselves, have none to bestow on others. From such teachers may mankind soon be delivered, and religious revivals be produced by the light of revelation, and the influence of divine love in the heart. For as "we love" God "because he loved us"—a knowledge of that God, who is LOVE, is necessary to produce pure religion in the heart. This is the way pointed out in scripture, by which man is brought to place his trust and confidence in God, and by which, he is to be reconciled to the divine will. But when men are ignorant of the powerful influence of heavenly love, and want to make proselytes to a system founded on absolute sovereign power, and destitute of all mercy and LOVE, why then it is necessary, that the dead should be held up to view, as tossed upon the fiery billows of hell, to frighten the living into the belief of a sentiment that has nothing to recommend it to the heart, or the mind of a rational intelligent being.

FROM THE BOSTON UNIVERSALIST MAGAZINE.

### A SERMON UPON GOATS.

"And thou shalt have goat's milk enough for thy food, for the food of thy household, and for the maintenance of thy maidens." Prov. xxvii. 27.

From the days of Origin, (in the second century) to the present, it has been fashionable to spiritualize the Scriptures, and to teach men that they have a meaning besides what is expressed. Many to this day think the scriptures have a double sense, what is said and what is meant—A man who could find a spiritual meaning to Sampson's bee-hive, jaw-bone, and the tails of his three hundred foxes, connected with firebrands, could doubtless have a spiritual meaning to our text. What could it be? We will suppose it to be this—

1. The person addressed must mean a minister of modern times, to whom it is said, "And thou shalt have goat's milk enough," &c.

2. His household and maidens must signify, in a spiritual sense, his family and domestics.

3. The goats must mean the non-elect, who are in the end to be eternally miserable, after feeding

the minister and his family for life, according to Matt. xxv. &c.

4. The goat's milk, in the spiritual sense of the text, which is represented as abundant, must mean the generous and constant support which these ministers, their children, and servants, have received from the non-elect, or such as are declared to be of that number, who do so well for their owners here, and who are to be treated so cruelly hereafter.

We will allow that the three first propositions are so plain they need no illustration, and proceed to prove the truth of the fourth particular; "*Thou shalt have goats' milk enough.*"

It is a fact beyond all dispute, that those who are considered the unconverted, or non-elect, are generally depended on for the support of such as have for years been considered ministers of the Gospel. The meeting-houses are chiefly built with the money which belonged to such as are denominated goats; and were it not for this part of the people, what a poor condition the sheep would be in!

It is a curiosity the manner in which the goats' milk is obtained.

Money is wanted to make the parson life-member of the Bible Society;—the goats must be milked, and soon the ladies produce the money. A pious young man presents himself, as one called into the ministry, but is not able to obtain an honourable education at Waterville, Providence, or Cambridge. Milk the goats is the next step; men, women and children, are called, and the help is stripped from them, and the pious young men have goats' milk enough.

Missionaries are needed among the heathen in Vermont, Maine, and Rhode-Island. The goats are milked again, and the missionaries spreading their fame in all directions. A brother clergyman is dismissed, "because no man has hired him;" the goats are milked, and he is on a mission, at 20 or 50 dollars per month.

A mission is agreed on in Asia, and the goats are resorted to, who support the friends for 24 years; at last all this fails, and what next? Mr. Ward appears, and tells the owners of the goats, nothing can be done unless a college is built in Asia, and some of the natives made ministers.—The goats are called up, and ten thousand dollars are collected; the goats are left to feed on the high hills until another milking time returns, when their empty pails will be again presented, to be replenished from the same source.

These milking vessels are placed wherever the goats are likely to resort—on the *bureau*, on the *mercant's counter*, in the *museum*—for this purpose, to milk out the abundance of these milch-kine. They have drawn from the goats, money, hats, shoes, stockings, shirts and gowns, sweetmeats, and other luxuries, with *missionary fields*, corn, potatoes, cabbages, pumpkins, &c. &c.

All these things have been done, in addition to

stripping for watch-seals, and the estates of old bachelors and maids, when death shall put an end to their wants.

According to modern pulpit doctrine, these poor goats are to be rewarded for all their milk (so good for the elect.) with a portion with the devils and damned souls, in eternal misery, when they shall see the "very elect," in heaven, who were fed upon their milk, and by it nourished, and prepared for everlasting glory.

It is matter of consolation to the friends of humanity, that such goat's milk is becoming scarce; and this rage for missionaries, which is a kin to the old *Crusades*, is subsiding, while the glorious gospel, which includes all as sheep, to be returned to the great Shepherd and Bishop of souls, is spreading in all directions, to the joy of men, and the glory of God!—Amen.

### NEW DISCOVERY.

We live, in what is called, "an age of wonders," in which every inventive power of the mind has been called into exercise, to bring to light something new, useful, and instructing. It has been left to the honour of the nineteenth century to discover a palliation and excuse for all crimes, especially for those committed by professors of religion, such as whipping, imprisoning, banishing, beheading, stretching on the rack, roasting, burning, &c. &c. It has been found by much labor and study, that all men have a natural propensity in their heart to persecute, so that when the disciples wished to call down fire from heaven to consume the Samaritans, it was the natural propensity of the heart. When CALVIN burnt SERVETUS, it was the natural propensity of the heart. The roasting of heretics, by Cranmer and others, the hanging of witches, banishing of Quakers, &c. by the Puritans, who first landed at Plymouth, Massachusetts Bay, is perfectly justifiable, as being done, in a time of ignorance, and by the reigning propensity in the heart to persecute. If some sage divine should pursue this discovery a little farther; we might be able to find a justifiable excuse for all crimes, as being produced by a propensity in the heart to evil.

I fear, however, the discoverer will not reap much benefit from his invention as it seems to stand in opposition to certain peculiar tenets that have been taught among us, such as this—Man by nature is totally depraved, [a certain gentleman, however, we have been told, has been peculiarly careful to avoid the word TOTAL] every thing he does is sin, however conformed to moral virtue and good in its effects—still it is sin. Being converted or regenerated, every thing he does is good. He has been born again—he has become a new creature. *Old things are done away.* Yet after all, it now appears this new man is still possessed of this natural propensity to persecute.

Another difficulty is in the way—People who are in the habit of believing the Bible, rather than the declarations of men, when they read the declarations of Christ to his misguided disciples, reprimanding them and telling them "Ye know not what manner of spirit ye are of, for the Son of man has not come to destroy men's lives, but to save them," they will hardly dare to justify an act produced by an evil propensity to persecute—and they will be yet more unwilling, when they hear, as from the lips of their Redeemer, the following command, "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you, and persecute you," as they will discover that all persecution is contrary to the life and spirit of the gospel—being a violation of that law of LOVE which worketh no ill to its neighbor: and they will, therefore, be unwilling to justify a persecuting spirit,

whether in JOHN CALVIN, or any one else, knowing none can justify it without violating the Law of the Gospel.

### PIOUS RULERS.

The friends and advocates of Kingcraft and Priestcraft in our country, have for several years past, bestowed the most unqualified praise upon ALEXANDER, Emperor of all the Russias. He has been called the magnanimous Alexander, the friend of peace and religion. He has been honoured with membership in the Massachusetts Peace Society, and, for aught we know, in all the Bible and Missionary Societies in the United States. We are now very gravely informed by some of our bigots, that they view his meditated attack and probable subversion of the Ottoman Power, with great satisfaction, because that wherever he goes with his myrmidons, he carries the Bible, and opens a field for Missionaries. It would seem, therefore, that the Peace Society of which he is a member, and the Missionary Societies of which, if not a member, he is a great friend, will be likely to be at issue with respect to his subversion of the Turkish empire. His Missionary friends think it a very pious undertaking, because it will furnish a new field for Missionaries, [which is very much wanted, as there is not now but about three fourths of the world open to their exertions.] But will not this conduct of his afford just cause of offence to his friends of the peace society? We should think it would; and would recommend that they immediately admonish him as an ambitious and perverse brother. Perhaps, however, he has addressed a note to them, explaining his views, and peradventure, convinced them that his object is to consolidate the 'repose of Europe'—that he makes war, even upon Infidels, with great reluctance, and with pacific views and feelings, his only objects being the peace and happiness of mankind, and the interests of religion. Ought not the Peace Society to be fully satisfied with such an explanation? We think they had.—Since his Missionary friends are fully convinced of the piety of his intentions in undertaking this war, why should not his brethren of the Peace Society be equally convinced as to his pacific intentions. Not to be would disclose a very illiberal and unkind spirit towards so worthy and distinguished a brother, an imputation which it is to be hoped will not be cast on a portion of our citizens, so justly distinguished for their philanthropy and piety.

From the Boston Universalist Magazine.

### A CURE FOR ENVY.

Dost thou envy another's wealth? Be as industrious, as prudent, and as persevering as he, and then thou shalt find thy disorder gradually to abate, and finally, entirely to subside. Dost thou envy another for the beauty of their person? Study the philosophy of the eye, and then shalt thou learn that beauty lives only among the virtues, which is a sure antidote to the malignant poison of thy disorder. Dost thou envy another's good name? Be as good, as just, and as useful as he, and thy health shall be as fresh as the morning rose.

### NOTICE.

The great increase of subscribers for the RELIGIOUS INQUIRER, has rendered it necessary to reprint some of the first numbers. Those, therefore, who may wish to become subscribers, are informed that they can be supplied with all the back numbers.

Those who have not complied with the terms of paying in advance, are requested to oblige the publishers, by a ready compliance. And we take the liberty to hint to our correspondents and friends, that it is expected their communications will come post-paid.

For Sale at this Office.—Mr. Ballou's Catechism, by the dozen or single. Our friends in the country supplied on the most reasonable terms.—Also, Universalist's Hymn Books.—A few Pamphlets on different subjects.